

collectivism of Calvin's regime, it was not to be expected that the landowners and *bourgeoisie* of an aristocratic and increasingly commercial nation, however much Calvinist theology might appeal to them, would view with favour the social doctrines implied in Calvinist discipline. In the reign of the first two Stuarts, both economic interests and political theory pulled them hard in the opposite direction. "Merchants¹ doings/' the man of business in Wilson's *Discourse upon Usury* had observed, (* must not thus be overthwarted by preachers and others, that cannot skill of their dealings."" Behind the elaborate fapade of Tudor State control, which has attracted the attention of historians, an individualist movement had been steadily developing, which found expression in opposition to the traditional policy of stereotyping economic relations by checking enclosure, controlling food supplies and prices, interfering with the money-market and regulating the conditions of the wage contract and of apprenticeship. In the first forty years of the seven-teenth century, on grounds both of expediency and of principle, the commercial and propertied classes were becoming increasingly restive under the whole system, at once ambitious and inefficient, of economic paternalism. It was in the same sections of

the community that both religious and economic dissatisfaction were most acute. Puritanism, with its idealization of the spiritual energies which found expression in the activities of business and industry, drew the isolated rivulets of discontent together, and swept them forward with the dignity and momentum of a religious and a social philosophy.

For it was not merely as the exponent of certain tenets as to theology and church government, but as the champion of interests and opinions embracing every side of the life of society, that the Puritan movement came into collision with the Crown. In reality, as is the case with most heroic ideologies, the social and